

THE
CONVERTED CATHOLIC.

EDITED BY FATHER O'CONNOR.

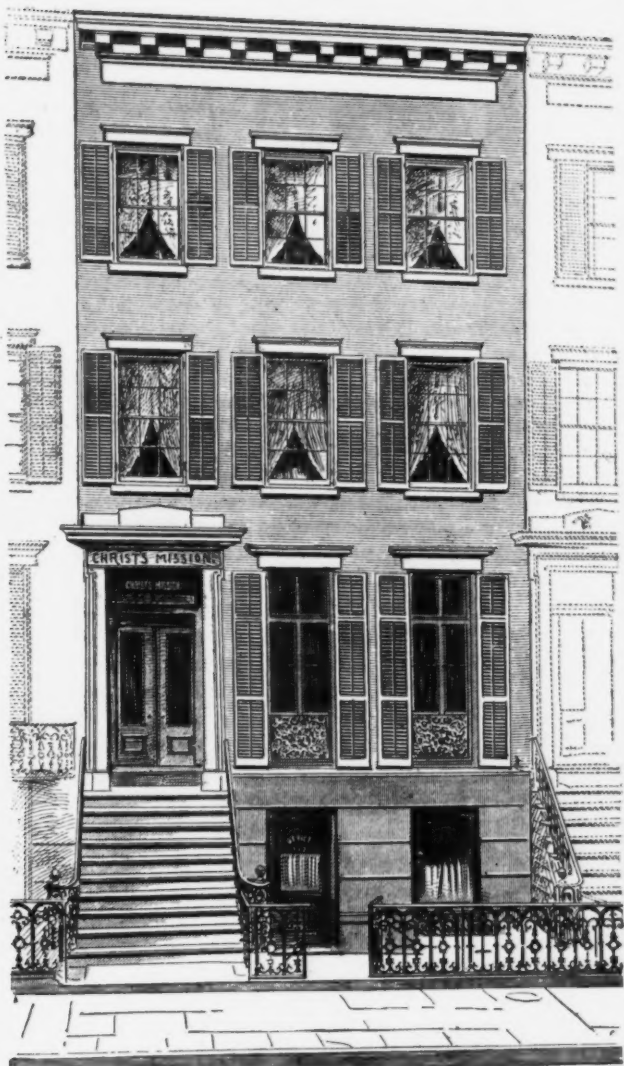
"When thou art converted, strengthen thy brethren."

VOL. IX.

JANUARY TO DECEMBER 1892.

NEW YORK.
JAMES A. O'CONNOR,
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1892.





CHRIST'S MISSION BUILDING.

142 WEST TWENTY-FIRST STREET, NEW YORK.

This picture of Christ's Mission will be viewed with pleasure by the subscribers of this magazine, as the contributions for purchasing it came chiefly from them. The first floor is used as a publication office, the next floor as a hall for services, and the upper floors as living rooms for the pastor and co-workers, and a home of refuge for persecuted converted Catholics.

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"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

VOL. IX.

NEW YORK. JANUARY, 1892.

No. 1.

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of
Roman Catholics and their conversion
to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,

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EDITORIAL NOTES.

IN THE NINETEENTH CHAPTER OF THE Gospel of Luke we read: "The Son of man is come to seek and to save that which was lost." When men and women pause in the course of their lives and perceive that they are lost in sin and separated from God, how comforting is the thought that the Saviour is seeking them and that He has the power to save them. The question with many, and especially Roman Catholics, is "How will He save me?" The answer is, Come to Him by faith and prayer and with repentance and He will save you. It is for your salvation He came from heaven, lived and taught in this world, suffered and died upon the cross and rose again. He is now with the Father as the Mediator of sinners and the Intercessor of all who believe in Him. Look up to Him with prayer and supplication and He will save you.

TO ALL OUR READERS WE WISH A Happy New Year. May it be to each one a year of union with God through Christ closer than ever before.

IT IS OUR EARNEST PURPOSE TO MAKE THE CONVERTED CATHOLIC for 1892 more useful and helpful to our readers than any preceding volume. Not that the preceding volumes have not been as good as we could make them; each volume speaks for itself, and we believe all are good. But experience shows where the good can be made better, and we shall hope and pray and labor that this Ninth Volume may be better than any of its predecessors.

LET OUR FRIENDS CO-OPERATE WITH us by renewing their own subscriptions and trying to get new subscribers; it will then be a good year for THE CONVERTED CATHOLIC and Christ's Mission.

A SUBSCRIBER IN IOWA IN RENEWING for 1892 says: "I see by the December CONVERTED CATHOLIC that you are in need of money to make a payment on your new Mission building, and you hope that all will be prompt in sending their subscriptions. That your appeal may not be in vain I enclose one dollar, my subscription for next year."

We are very thankful to this friend for renewing his subscription promptly. But it is a serious question with us if the subscriptions for the magazine received now must pay for the building, how will the great expense of its publication during the year 1892 be met? That is a very serious question with us, so serious that we would like to share with others the responsibility of answering it, as we cannot do it alone.

THE ONLY SOLUTION OF THIS PROBLEM that we can think of at present is to appeal to our present subscribers to

get us one new subscriber each and thus double the circulation and income of the magazine. As far as we see that is the only way the expenses of the magazine can be paid this year. Like that of our friend in Iowa the subscriptions of many others have been paid on the Mission building debt, and it was fortunate that the money was on hand to pay the debt when needed, even though it was like robbing Peter to pay Paul. But we hope our friends will help us to pay Peter—that is, the printer—in the manner suggested. A new subscriber from each of our old friends will do the work. See what you can do, and the result will be most helpful. We need all the help that good friends can give us in this work.

THE EXPERIENCES OF THE YEAR WHICH has just closed have been varied by sunshine and shadow in this work for the conversion of Roman Catholics. The work has prospered, as in the new Mission building that has been secured for it and the good seed of the Gospel sown therein, but it has been a year of trial to those engaged in the work. All is of the Lord and He doeth all things well. From Him comes the word, "Be ye faithful," and His promise of blessing awaits faithful service.

THE VERSE QUOTED BY REV. DR. Robert Russell Booth in his address at the dedication of Christ's Mission in the December CONVERTED CATHOLIC should read:

"The moment a sinner believes
And trusts in his crucified Lord,
His pardon at once he receives,
Redemption in full through his blood."

SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK, JAMES A. O'CONNOR, PASTOR.

PUBLIC meetings are held on Sundays at 3 P. M. for the study of the Bible and Sunday school lesson and at 7.45 P. M. preaching services. The Thursday evening prayer meeting usually includes a brief lecture and conference, besides the testimonies of converts from Rome, and even Roman Catholics, who are heard with the greatest interest as they endeavor to reconcile the old way with the new light that comes to them from what they hear at these meetings. The attendance at the services increases, but it takes time for the people to find out where the new place of meeting is, and the congregation that was gathered in Masonic Temple is scattered, no services having been held there for two years. Many of the old members are finding their way to Christ's Mission, though a majority of them have found their way into other churches. The absence of light before the door of the Mission was a hinderance at first, but the lamps are now in place and there is light outside and inside for all who attend the services.

* *

The Thursday evening conferences and prayer meetings in Christ's Mission brings together many converted Catholics and other Christian workers who are engaged in their own churches and missions on Sundays. At one of these gatherings on Thursday evening, December 10, there were present representatives of ten nationalities, including three converted priests and two brethren who had spent twelve and eleven years respectively in monasteries. There were addresses by

the pastor of the Mission, who presides at all the meetings and preaches on Sundays, and by the new immigrants as well as the older converted Catholics. A Mexican who had lost all faith in the religion of Rome had found his way into the Mission soon after his arrival in New York, and is now a regular attendant at the services; a leader among the Irishmen of this city who has found the Roman religion to be worthless to himself and his race, gave a forcible testimony to the new and better way through Christ alone. If this gentleman's name could be publicly announced his testimony would cause a sensation among the Roman Catholics. The address of Padre Calabrese, the converted Italian priest who is in charge of the Italian Methodist mission in Bleecker street, was inspiring. Its fine spirituality lifted up the hearts of all present in joyful thankfulness to God that He had called such a man to this important work. Father Calabrese had been a canon of the Royal Chapel at Naples when he renounced the priesthood, and like Count Campello, who had been canon of St. Peter's at Rome, his withdrawal from the Church was a severe blow to the Roman hierarchy. He is highly honored by the Italian residents of New York who look upon him as one of their best leaders.

Another testimony that was very touching in its simple trust in Christ for salvation was that of one of the Roman Catholic priests whom the Pastor of Christ's Mission sent to Princeton Seminary a few years ago. Then followed the testimony and ex-

perience of Charles J. Kiwitchan, a native of Poland, who had been eleven years at school in a monastery and who is now an agent of the American Tract Society in New Jersey. Then there was the address of Rev. H. W. Baker, M. D., who at present has charge of the Eleventh Street Methodist Episcopal Church, New York. He said he was raised among the Roman Catholics of Poland, though his parents were Protestants. Among the nine hundred students at the college where he was educated there were only two Protestants, and for nine years he had to go to mass regularly. He related some of his experiences at this college which was conducted by the Dominicans. Thus in one of the corridors there was a picture of seven devils dragging Martin Luther down to hell, and red hot chains, hooks, pincers, pitchforks, etc., were the instruments with which the grinning demons did the work. Often when he passed along that corridor one of the students would say, "Look, you heretic, that will be your fate too unless you reverence the holy Church." On one occasion he was called before the prior for punishment because he refused to worship the Virgin Mary as the mother of God, and the punishment was one week's confinement in the college prison on bread and water. The spirit of the Inquisition was not dead then, and it is alive yet, but cannot be used as in former times except in isolated places.

Mrs. White, a converted Catholic who had suffered much persecution from her family, also testified. Many years ago she used to attend the meetings in Masonic Temple, and on one occasion prayers were offered for the

conversion of her husband, who had left her when she renounced the Roman faith and accepted the way of salvation through Christ alone. Soon afterwards her husband was converted, and he continues to enjoy a happy Christian experience. After twelve years separation from her mother she was recently invited by her to visit the old home, and she preached Christ and Him crucified to her dear mother. The sunshine of faith continues to illumine Mrs. White's path in life, and she is blessed with a fine family of children, the older members of which occupy most respectable positions in Brooklyn.

* * *

Among the ministers who have taken part in the services in Christ's Mission during last month may be mentioned Rev. Dr. Pratt, who is engaged on a new translation of the Bible into the Spanish language; Revs. J. Stanley D'Orsay and Albert King, and business men like Messrs. Gribbon, McComb, Wallace, Murray and others.

* * *

It is pleasing to record that the people living in the street where the Mission is established and in the vicinity are attending the services in increasing numbers.

The Bible class conducted by Elder Chambers on Sunday afternoon is very profitable, and he is doing excellent service in leading the singing. Altogether the prospects of the Mission are most hopeful.

* * *

Only \$200 is lacking to take off the indebtedness of Christ's Mission that must be paid this month. We hope that amount will soon come from the friends who are interested in the work.

Rescued from a Convent.

On December 12, 1891, we received into Christ's Mission a Catholic girl, Maggie Johnson, nineteen years of age, who was persecuted by her family because she could no longer believe the doctrines of the Roman Catholic Church. She had found her way into a Methodist church in Brooklyn and had attended the Salvation Army meetings, and the truth had entered her mind. Her family forbade her to go to any Protestant church and insisted that she should attend the Roman Catholic church, and even go to confession to the priest. But she told this priest, Father Carroll, of St. Vincent de Paul's Church, that she no longer believed in the doctrines of Rome. He angrily demanded her name and address, which Maggie refused to give. When she told her mother this and that she intended to go regularly to the meetings at Christ's Mission, the latter resolved to put her in prison. When this became known to Mr. and Mrs. O'Connor they invited the girl to accept their hospitality in Christ's Mission. On the day appointed for her to come to the Mission she was taken by her mother and a detective to the convent in Pineapple street, Brooklyn. She protested against her incarceration, but without avail. As she is a strong and intelligent girl, however, she resolved to escape at the first opportunity, and this presented itself while the mother and one of the nuns were in conference. When their backs were turned Maggie ran to the door and fortunately found it unlocked. She ran with all her might and, though pursued by her mother and the nuns, made good her escape.

She remained in Christ's Mission

several days, where she was visited by her mother and brother. She refused to go home with her mother, who had illtreated and tried to keep her in prison in the convent, but as the brother promised her protection and guaranteed her the right to worship God as she pleased, she was persuaded by him to live with his family. Before leaving the Mission she was invited to return if she was again illtreated or denied her right to renounce the Roman Catholic faith and worship God like other Christians.

Converts from Rome.

One of our subscribers in Pennsylvania in renewing his subscription for this year sends two dollars extra "to help the cause," and adds, "I was brought up in the same faith as yourself, but left it for something better when nearing manhood." Hundreds of our readers are converts from Rome, like this gentleman, who think it scarcely worth while to refer to their conversion. We wish they would look at the matter as we do and stand up to be counted. Each of them would not only be a witness for Christ and the truth of His Gospel, but a light shining in the path that many Roman Catholics are treading. Inquiring Catholics are greatly encouraged in their search for truth by the testimony of those who have gone over the same ground. We fully realize the difficulties that beset converts from Rome. With rare exceptions they are ostracized socially, boycotted in business, and made to suffer in many ways for righteousness' sake.

Recently a lady who moves in the highest literary circles, a member of the Methodist Episcopal Church, told

us that she had known members of various Protestant churches who had been Roman Catholics and who were highly esteemed by other Christians until it became known that they had been Romanists. Such remarks as "Oh, yes, that person is very nice and cultured, but she was a Catholic before she joined the church;" or, "He is a good man and an earnest Christian, but you know he was a Catholic and—," are frequently heard in social and business circles. The misfortune of having been a Catholic is intensified if the person under discussion had been a priest or nun. But Roman Catholics have many compensations.

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The following letter from an earnest converted Catholic will be read with interest :

ST. PAUL, MINN., Dec. 14, 1891.

DEAR FATHER O'CONNOR:—I enclose check for five dollars, being an instalment on my second year's subscription of twenty-five dollars for CHRIST'S MISSION. This makes thirty dollars towards the \$100.

May God bless you, my brother, and strengthen your hands. I can, in a measure, understand your trials and the annoyances to which you are subjected, but the Master is keeping tally of all that transpires and will reward your labor in His service.

I thank God for a Saviour present with us each day. We did not know Him when we were blindly following the man on the "Seven Hills" who has no peace himself and, of course, could give us none. For this knowledge of Himself that Jesus revealed to you and me we ought to make some sacrifices.

Your brother in Christ, C. T. C.

Cardinal Gibbons and Archbishop Ireland.

In a recent note the author of "Aimee's Marriage," P. H. C., says : "The Italians are likely to have something to say before Archbishop Ireland confers the Papacy on Cardinal Gibbons. How will he be able to control the whole college of cardinals since he is not in favor himself? I have for some time regarded Archbishop Ireland as the most plausible and wily of the Roman Catholic hierarchy, not even excepting Cardinal Gibbons himself." Archbishop Ireland will need watching this year, a Presidential year, especially on the school question.

The New York *Independent*, which has always a good word to say for Cardinal Gibbons and Archbishop Ireland, announces in its issue of December 17, 1891, that the *Catholic Mirror* of Baltimore will henceforth be published by a company of which Cardinal Gibbons is the controlling spirit, and it adds :

"One thing we suppose we can depend upon, that under its new management the paper will not boom the Cardinal for the Papal succession. On this subject there has been a great deal of foolish talk. Cardinal Gibbons, though a prudent and able man, has no chance to be elected Pope. Even supposing a cardinal not an Italian were to be elected, it is incredible that one should be elected who does not talk the Italian language. Cardinal Gibbons never studied in Rome, has only made the required brief visits there and would be utterly unable to carry on the routine and diplomacy of an office which surrounds him almost wholly with Italians in an Italian-speaking country."

A MIDNIGHT MASS IN IRELAND.

BY MRS. JAMES A. O'CONNOR.

WHEN a little girl in Ireland one of my earliest recollections was the midnight mass. This was a grand high mass celebrated at twelve o'clock on Christmas eve which all were expected to attend. The pious people went to confession early in the day and received the holy communion at the midnight mass. This was considered a great privilege. The whole town was interested in this mass, and the young people looked forward to it with much pleasure because of the amusement they derived from it.

The mass was celebrated in the large cathedral, the bishop and several priests taking part in the service, and the sermon on the Nativity of our Lord was usually preached by one of the Friars, who spoke in broken English. These Franciscans were all Belgians who had built a fine convent in the upper part of the town, and between whom and the secular priests there was much jealousy. The people liked these Friars best because of their supposed sanctity, and this brought them nearly all the money for masses to deliver souls from purgatory. It was said that they had a monopoly of these masses because the bishop did not allow them to baptize or marry people or read funeral services, as the revenue from those sources went to the support of the secular clergy.

The cathedral was very large, seating more than 3,000 people, and usually well attended; but on Christmas eve it was filled to overflowing, and no one could enter without putting some money in the plates which men held

in their hands at the doors. There was one entrance for the rich, who had to put silver in the plates, and another for the poor, who had to give their pennies or stay outside. It was a curious sight to see the bishop dressed in most gorgeous vestments sitting on his chair of state with a canopy overhead, several priests and about 100 students in their black cassocks and white surplices in the chancel, all taking part in the celebration. The brilliant lights in every part of the building, the fine altars ornamented with the rarest and most costly flowers, the grand music and finely trained choir, all combined to make the scene theatrical. Many of those present were fervent and devout and really believed they were honoring God by such a ceremony, though it was a sad parody on true religion. But a large majority of the men who attended the service, both rich and poor, were more or less under the influence of liquor, as it was the custom in Ireland at Christmas time to treat everyone that came into the house to whatever kind of wine or liquor they preferred. In my father's house, though he was a Father Matthew man and never touched intoxicating drink, wine and other strong drink would be given to all who called, and you may be sure very many called to wish him a "Merry Christmas." Then they went to the midnight mass, though some of them would be better off in bed. I remember some incidents at this mass which illustrate the condition of the people.

After a certain portion of the mass was sung the sermon was preached by

one of the Friars in his usual imperfect manner. He began well enough in his broken English to tell of the birth of the infant Jesus, but dwelt more on Mary and Joseph. Before he had gone very far one of the men standing near the pulpit cried out, "Get down, you foreigner, and let one of the priests who can speak the language preach to us." He was not put out, but only told to keep quiet. When the sermon was over the mass was started again and the "Adeste Fidelis" was beautifully sung by a soprano. It is a very solemn part of the service, and when she had finished the hymn, before any one moved, a gentleman in the choir who had sat with his eyes closed drinking in the sweet music said in tones that were heard all over the building, "Start her again, boys." He had paid too many Christmas visits with the boys, and thought he was still enjoying himself with them. I need not say that his request was not granted. After a little more Latin, sung by the priests and choir, the devout ones went to the altar to receive the wafer, fully believing it to be the body and blood of Christ.

When all was over the congregation departed with much noise, and it was two o'clock in the morning before we got home. Child though I was, I could not think of that performance as religious. There was nothing in it to instruct or touch the heart—nothing serious or real, like what religion ought to be. I did not know as I do now that the Lord was not in it, but I felt that this was not the way to worship and serve Him.

My heart bleeds for the honest poor deluded, zealous people in the Roman Catholic Church who are led

by priests and bishops, who are not half as pure or good as they are. I have known the priests in Ireland too well to have any good opinion of them. Few persons had a better opportunity of knowing their inner life than I had, for my mother's only sister was a nun and my uncle a priest right where I lived, and priests were constantly visiting us.

And now as I end my story of the Midnight Mass I pray the Lord that the scales may fall from the eyes of the people and that they may turn away from the priests to the great High Priest who offered himself, not in the Roman mass, but on the cross of Calvary for the forgiveness of their sins and their reconciliation with Almighty God. May they learn to look to Jesus as their Saviour who alone has power to make them Christians and receive them into the kingdom of the blessed.

If the Christian friends who read *THE CONVERTED CATHOLIC* will join me in this prayer for the conversion of Roman Catholics we may with confidence look for many conversions this year, for God hears prayer, and no prayer can be more acceptable than that for the conversion of sinners. Many persons make good resolutions at the beginning of a new year, and there can be no better resolution for a Christian than to lead some person to a knowledge of the Saviour. When the Roman Catholics know the blessed Lord to be their own Saviour to whom they can offer their prayers and who will hear them when they worship Him in spirit and in truth, they will turn away from the priests and serve Him like other Christians, and become like them.

Father McGlynn's Course.

As will be seen by the report of Father McGlynn's address which we publish this month in the letter to Cardinal Gibbons the excommunicated priest is as undaunted as ever. His followers in New York and throughout the country increase in numbers instead of diminishing. From one of them who has been justly regarded a leader among the Irish Roman Catholics we have received the following statement: "Our people think that Dr. McGlynn is outside the priesthood forever. He will never accept the conditions imposed. It is a case of 'no surrender.' He has hundreds of friends among the gentlemen in the priesthood, but they are powerless to assist him in any way. From what I can see or learn he will not change one inch from the course he has been pursuing."

Many friends of Dr. McGlynn regret that he has not pursued a course that would lead his followers into the true fold of Christ. But we believe he is preparing the way for thousands of Roman Catholics to become good Christians and good citizens.

On Christmas day Dr. Henry Carey, of Second avenue, New York, presented Father McGlynn with a purse of \$2,000 from his followers, the parishioners of St. Stephen's Church, of which he was pastor for twenty years. This is nearly double the amount he received in previous years, a sure sign of his increasing popularity.

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We have received the following from a Western city:

ST. LOUIS, Mo., Nov. 16, 1891.

DEAR SIR:—Hoping that you will publish Dr. McGlynn's address of No-

vember 22, I enclose some stamps for a copy of it. I have lately been trying to find out where his lectures were published and came across some back numbers of *THE CONVERTED CATHOLIC* containing some of his addresses. I see from the papers that he has again been assailed by that arch-enemy of all true liberty, Rome, through that despicable tyrant Corrigan of your city, with a list of insulting conditions for returning to the Church. . . . Now a few words of appeal from a poor dupe of Roman Catholic ecclesiastical tyranny. Cannot you ministers, Protestants, and I may say, right minded people generally, bestir yourselves and crush that terrible and ever advancing power, particularly in your own city. Here I am a woman of forty-eight years, who all my life squandered my means on the unworthy institutions of Rome, in trying to be a sister, which is generally a very expensive affair. Now being no longer a dupe or flunky I am no longer worthy of notice only so far as to be a subject of injurious treatment. I am now heartily ashamed of my past ignorance and folly, which seem like a dream. A few years ago I had several conspicuous eye openers (having had seemingly lesser ones before), until Dr. McGlynn's brutal treatment and case generally gave me the finishing stroke. But now during the remainder of my life I am going to do all I can to unravel their network of hypocrisy. I belong to the good old Quaker stock on my father's side; my mother was a convert to the Roman Catholic Church, who on her death bed negotiated with a priest to send me to a convent school in Baltimore. That was the downward turning point in my life.

Miss M. H. N.

THE CONVERSION OF IRISH ROMAN CATHOLICS.

ADDRESS DELIVERED BY REV. THOMAS CONNELLAN, THE CONVERTED IRISH PRIEST,
AT THE EVANGELICAL ALLIANCE CONFERENCE, BATH, ENGLAND, OCTOBER, 1891.

IRELAND has long been the puzzle of the politician, and she has equally long been the puzzle of the Christian evangelist. That a race so bright, so quick at grasping truth, so warm hearted, and with instincts so religious, should, for a period of 700 years, have almost unanimously submitted to the spiritual sway of a handful of Italians is, indeed, one of those marvels not easy of solution. Of course the fact cannot be denied, and in consequence, when the evangelization of Ireland is spoken of many an Englishman shrugs his shoulders and, as the Jew asked, "Can there any good thing come out of Nazareth?" inquires, "Is it possible to convert an Irish Roman Catholic?" And yet, if we look closely into the matter it becomes apparent that at the door of England herself lies the blame of Ireland's steadfast persistence in the path of spiritual thralldom. From the twelfth to the sixteenth century Roman Catholic England persecuted Ireland more than Protestant England ever did. Henry II., with a brace of Papal bulls in his hands, riveted the chains of spiritual thralldom around the necks of the Irish people. During 400 years England succeeded in doing what Rome of herself could never have achieved; namely, she beat down the ancient church established by St. Patrick—a church independent in her own domain—and set up Roman Catholicism in its stead. She took no pains to educate the people; on the contrary, she seemed better pleased to have them relapse into barbarism.

Naturally the peasantry soon became the prey of monks and friars, and no superstition was too gross or absurd to be greedily swallowed. That this is a true picture no careful student of history needs to be assured. Neither is he surprised that the task of bringing back a nation so treated to pure Christianity has been and still promises to be a slow and a difficult one. England certainly sowed the wind, and must not complain of

REAPING THE WHIRLWIND.

Of course, the Spirit of God is able to convert a whole nation in a week or even in a day. Still the Omnipotent usually works on natural and well defined lines. There must be a seed time in order to have a harvest. The husbandman well knows, too, that there must be alternately summer sunshine and shower to make the harvest an abundant one. Wycliffe sowed the seed in England, but it took two centuries to ripen the harvest. Now, in the great majority of Irish districts the seed has not yet been sown. Gideon Ousley and other true servants of God did, no doubt, scatter the good seed broadcast long since. But there are in Ireland certain "fowls of the air" very apt at picking up and devouring such seeds, unless they are sown with great care and prudence. The Irish Church Missions have, indeed, been doing a good work in Dublin and a few other centres, but the opposition to them is exceedingly bitter and fierce, and their converts were to a great extent obliged to retire to America or some other land. The Church of Ire-

land, Presbyterian, Methodist and other bodies are all doing their very best in this direction ; yet the fact remains that on the peasantry the real source both of Ireland's strength, and weakness, no impression, or scarcely any, has been made. It is not possible for a little Christian community down in the wilds of Connaught or Munster to sustain an active religious propaganda. The Church of Rome invented boycotting, and has reduced it to a science. These little Christian communities are not independent or self-supporting. Their members are to a large extent merchants, whose customers are almost all Roman Catholics. If such men begin to speak to Roman Catholics about the things of God, or lend them Bibles or spiritual books, they soon would come to learn that the priests have a method of leaving their shops empty.

THE GREAT STUMBLING BLOCK.

But you will ask me, How comes it that the Irish peasant still grovels in terror before his priest? Well, it comes entirely from the fact that the Irish peasant is not yet educated, cannot think for himself, takes his views on every subject from the altar discourses addressed to him every Sunday. The National Schools have been in existence in Ireland only during one generation, and the education imparted there is not, I am sorry to say, either useful or profound. At first the priesthood were utterly opposed to the introduction of National Schools. Archbishop M'Hale whom his flatterers were wont to dub "the Lion of the fold of Judah"—I beg to be excused for even quoting so blasphemous a comparison—opposed the National Schools all his lifetime. What utter

nonsense was all this about the necessity for educating the people! The people were educated enough. They paced with perfect docility beneath the burdens placed by the clergy upon their shoulders, and what more was required? The other Roman Catholic bishops, seeing that with the parish priest as sole manager in every parish the National Schools could practically be made denominational, accepted the scheme. The result is that the National Schools in three out of the four provinces of Ireland are rendered practically useless. Hence the large number of illiterate voters at the late elections and the utter uselessness of circulating the Bible. This is the great stumbling block in the way of every one who tries to do something for the evangelization of Ireland. Ignorance is the great bulwark of Rome, and ignorant the Irish peasant will remain until Parliament takes the exclusive management of the schools out of the hands of the priests and hands it over to local bodies.

The other great obstacle to the spread of the pure Gospel in Ireland is the hold the priests have over the people. There are many districts in Ireland, even in this, the last quarter of the nineteenth century, where, if a man were to displease the priests, it would simply mean

RUIN FOR HIMSELF AND FAMILY.

I was once sitting at dinner beside a distinguished pulpit orator, who said: "Is it really so difficult to preach the Gospel to Irish Roman Catholics?" "Well, it's pretty difficult," I replied. "Now, look here," he said, "I may tell you that I am a Home Ruler, and that I sympathize deeply with Irishmen in struggling for their just rights. Sup-

pose that I went down to the city of Cork to-morrow, mounted a barrel, and said, 'My friends, I'm a Home Ruler, and support Mr. Gladstone in his efforts to give justice to Ireland.' Then I took out my Bible, read a text and preached upon it. Do you think they would listen to me?" "Certainly," I said, "they would listen to you with genuine pleasure." "Well, and where, then, is the difficulty about preaching the Gospel to Irish Roman Catholics?" "Well," I said, "you would scarcely expect such an outpouring of the Spirit as to be able to convert your hearers by one sermon as St. Peter did. You would require to come again, and would, I presume, fix an hour and a place." "Certainly," he replied. "Well, when you came again you would soon learn that the priests had not been idle in your absence. An organized mob would be there to receive you with tin cans, musical instruments, and perhaps an occasional dead cat, to lend liveliness to the scene." "Oh, is that the way?" he said, and the news seemed a revelation to him.

A BRIGHTER PROSPECT.

Nevertheless, I am happy to be in a position to say that the prospects of the Christian evangelist in Ireland are daily growing brighter. The most casual observer must have noticed that recent political events have tended to drive a wedge between the priests and their flocks. The young men of Ireland are beginning to think for themselves instead of permitting others to think for them. They are taking an interest in historical studies too, and if any one should be at the trouble of scanning the resolutions of some of the political clubs in Ireland he will

find that the members are turning their attention to ecclesiastical history, and even dipping into the lives of the Popes. This is, of course, a decided gain on the side of God's truth in Ireland.

Of course the Christian evangelist must not expect a harvest time for a considerable time yet. But if he approaches Irish Roman Catholics in the spirit of love he will find that there is ample opportunity for seed sowing. He may address Irish Roman Catholics in two ways. For example, he may go into a cottage and say to the head of the house: "Is it not a most extraordinary thing that an intelligent man like you should be guilty of idolatry, bowing down before a morsel of bread or worshipping the Virgin?" Should he thus speak it is extremely probable that his exit will be a hasty one and maybe, perhaps, accelerated from the rear.

On the contrary, if he is an earnest Christian who looks upon Irish Roman Catholics not as inferior beings, but as brothers, and says: "My dear Irish brother, whatever may be our minor differences, is it not a glorious thing that we have this grand truth in common, namely, that Jesus Christ, the eternal Son of God, spilled the last drop of His blood to save us. He must surely love us and long for our salvation, seeing that He suffered so much for us. We know that He is able to save us, seeing that He is the infinite God. What a consoling thought! What a sheltered haven on the sea of life! What a cool retreat amid the cares of this world!" He will see the eyes of the Irish brother growing moist, and will find that the Irish heart always open to loving kind-

ness throbs responsive to his touch like the strings of a harp under the fingers of a master. Evangelistic work in Ireland is difficult and sometimes dangerous, but most of the difficulty and danger come from the fact that it is engaged in by the people who know nothing about the feelings and habits of the people whom they go to convert. If a missionary is going out to Palestine, or Japan, or China, he must study and make himself acquainted with the habits of the people to whom he is sent. Why should it be different in Ireland?

England owes Ireland much. From the fifth to the seventh centuries Irish missionaries held aloft the torch of true Christianity in England. Columba and his Irish children, beginning at Iona, preached pure Christianity as far North as the Hebrides, and South as far as the Thames. It will be a glorious thing for England to pay back her deep debt of gratitude by helping now to dispel the darkness which broods over Ireland. If she hopes to do it, prayer for Ireland and love for Irishmen must be in the forefront of her programme. The harvest may not come until we are in our graves, but come it certainly shall; and then will again be realized the picture of Ireland given by an early poet—

Oh, a plenteous place is Ireland of hospitable cheer,

Where the wholesome fruit is bursting from the yellow barley ear;

There is honey in the trees, where her mystic vales expand,

And her forest paths in summer are by falling waters fanned.

There is dew at high noontide there and streams in the yellow sand,

On the green hills of Holy Ireland.

Our Father Who Art in Heaven.

BY REV. PATRICK O'CONNOR, A CONVERTED CATHOLIC.

How I love these words. They are the prayer that I learned at the knees of a Roman Catholic mother. Every Catholic knows them and repeats them. "Our Father who art in heaven." This prayer is the Paternoster of the Church. It was taught the disciples by our Lord Jesus Christ himself, and the disciples afterward taught it to those who believed on Jesus "through their word." This is the Lord's prayer and it is orthodox everywhere. It is truly Catholic.

But what does this prayer mean to the ordinary Roman Catholic? And what does it mean to a converted Catholic? Let us see. To the Roman Catholic the Lord's prayer is the teaching of his Church. It is committed to memory in early childhood and constantly repeated. "Our Father who art in heaven" is the first petition of the penitent after blessing himself with the sign of the cross: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." The Lord's prayer is the first petition in the rosary of the blessed Virgin Mary. It is the Paternoster of priest and bishop and Pope; of monk and nun; in private vigils and public mass. Such a prayer, so carefully taught and often repeated, ought to be deeply significant to the devout Roman Catholic. But experience demonstrates that no great significance is attached to the real meaning of the words of our Lord's prayer. Otherwise it would more than reform—it would transform the Roman Catholic Church. Every petition in the Lord's prayer is

a direct request to our heavenly Father, and that by the express command of His Son. Jesus taught His disciples, including all believers, to "pray to thy Father who seeth in secret." It is the prayer of the soul talking to God; no angel nor saint between; only our Father and His child. Then the petition for forgiveness! "Our Father who art in heaven . . . forgive our trespasses." It removes the confessional; there is no need of *confiteor*. No requirement in the Lord's prayer to confess to the apostles and all the saints, with the request that they "pray to the Lord our God for us."

The ordinary Roman Catholic does not know that the Lord's prayer is a portion of the Bible. He is not conscious that it is a very important part of Christ's sermon on the mount.

To the converted Catholic "Our Father who art in heaven" means that our dear Lord Jesus himself has opened the way "through the veil into the holy of holies." We can "come boldly to the throne of grace," and there find mercy and obtain grace for every need. Blessed Saviour! blessed prayer! blessed privilege!

Reader, if you would teach the Roman Catholics the "deep things of God" take them upon ground like this prayer of our Lord. They are compelled to acknowledge it, and dare not reject it. It is the "sword of the spirit," which may effectually separate the things of God from the traditions of men.

YOUR HEAVENLY FATHER KNOWETH.

"God knows!" This expression was at one time quite frequently upon the lips of "old country" people; that is, old country Irish Roman Catholics.

It is now seldom used by their descendants. So common had become this expression it bordered upon the profane. And yet a depth of meaning lies buried under these words—"God knows."

That God knows everything is one of the many precious things which the Roman Catholic Church teaches. When a boy I learned it from my catechism. Now it abides with me that "All things are naked and open to the eyes of Him with whom we have to do." Upon this point of agreement we proceed. God does see; He knows all things. It is also agreed that we must pray if we would obtain God's favor. He who will not ask shall not receive. We confess our need; we feel our condition; and Jesus says: "Your Father knoweth what things ye have need of before ye ask Him." It is a precious gospel—"good news," surely—which Jesus brings, that our heavenly Father understands our case exactly.

He knows the depravity of our nature and the depth of our sin. Just how guilty the sinner is and what he deserves are accurately weighed and measured. But they have been provided for. "God so loved the world that He gave His Son, that whosoever believeth in Him should not perish but have everlasting life;" and His Son "tasted death for every man."

And this is known and assented to by the Roman Catholics. It is, then, their Gospel; and should be good news to them. Yes, good news that "God knows;" good news that "God loves," and good news that His Son Jesus says: "Pray to thy Father who seeth in secret."

YOUNGSTOWN, OHIO.

THE NUN OF KENMARE IN SCOTLAND.

MISS CUSACK is very busy in England and Scotland with tongue and pen. She has lectured in London, Liverpool, Edinburg, Glasgow, etc., and has just published a new book, "The Story of My Life," through the well known house of Hodder & Stoughton, London.

As might be expected, the Romish papers are attacking her. They do not even respect a woman who occupied a foremost place in their esteem until she turned her face from the Pope and his representatives towards the Lord Jesus Christ and His people. By faith in Christ she has become a Christian and ceased to be a Romanist. From her long experience of convent life she speaks with authority on that and kindred subjects. The Pope's agents do not love her for this, and they abuse her roundly for not keeping silent. The *Glasgow Observer* made an attack on her last November, and from her reply we make the following extracts :

I have before me now the catechism authorized by Propaganda for the use of parochial schools in the United States. The authorization is signed by Cardinal Franchi, and dated February 18, 1877. The series of catechisms are also strongly approved by Cardinal Gibbons. In this catechism I find at page 151 the following statement : "The doctrines of the Catholic Church are entirely independent of Holy Scripture," and on the following page, "Thank God the Bible is not necessary." At page 178 I find the following question and answer :

"Q. 46. But is it not a very uncharitable doctrine to say that no

one can be saved out of the Church ?

"A. On the contrary, it is a very great act of charity to assert most emphatically that out of the Catholic Church there is no salvation possible, for Jesus Christ and His apostles have taught this doctrine in very plain language. He who sincerely seeks the truth is glad to hear it and embrace it in order to be saved."

The Fourth General Council of Lateran under Pope Innocent III. in 1215 passed a canon which declares that "Catholics who, under the banner of the cross, shall set about the extermination of heretics shall enjoy a full remission of the temporal punishment due to their sins as much as those who go to the holy land." To prove that this is no dead letter we find it cited by Dr. Murray, Archbishop of Dublin, as late as 1832, as a guide in their episcopal duties to himself and his brethren in the Irish hierarchy. Why does Thomas Aquinas, the angelic doctor, whom Leo XIII. so highly commends, lay down succinctly in his "*Secunda Secunda*," Questions II., Article III., the duty of the faithful to persecute heretics ? Why is this same duty embodied in the Canon Law of Rome in Causa XXII., Question V., Chapter XLVII., where we find the following: "Those are not to be accounted murderers or homicides who, when burning with love or zeal for their Catholic mother against excommunicated persons shall happen to kill any of them?" Many other authoritative documents might be quoted, such as the famous bull *In Coena Domini*, the bull *Unigenitus*, *Pastor Bonus*, *Pastoralis Regiminis*. M. F. CUSACK.

SHORT STUDIES IN CHURCH HISTORY.

THERE seems to be a general desire for the study of early church history among our readers, and we hope to give the subject much attention during this year. It will form one of the special features of *THE CONVERTED CATHOLIC* for 1892. In reply to recent inquiries regarding Popes Nicholas I. and Gregory VII. (Hildebrand), and the *Annals* of Baronius, the following will be of interest :

The *Annals* of Baronius are published in Latin only in 36 folio volumes, the latest edition being that of Dietz, Paris, 1864. The edition of Antwerp, 1602, and that of Venice, 1705, are valuable ; the former, however, is considered the more accurate, as the Venice edition was manipulated entirely by the Jesuit Fathers, under whose auspices it was brought to light.

Baronius says : Pope Nicholas the Great, was elected bishop of Rome in 858. From the very beginning of his pontificate he found himself in a sea of troubles. Photius had asserted his rights as patriarch of Constantinople and proclaimed his equality to an independence of the bishop of Rome. Ignatius, the creature of the Roman pontiff, opposed Photius and was sustained in his opposition by Nicholas. In 863 Photius was condemned and excommunicated, and from that year the Greek Church has been at variance with the Church of Rome. Nicholas dearly loved to write letters, and his correspondence would fill volumes. The obedience due to the successor of St. Peter forms the burden of his compositions; and whosoever presumes to disagree with him in the least degree is promptly visited with excommuni-

cation and condemnation. His letters to the king of the Bulgarians form 106 chapters ; and the subject of them all is the great joy that fills the soul of the shepherd at witnessing a new flock come into the fold. After a pontificate of nine years he died in 867, and, according to Baronius, he immediately appeared to many people in the act of entering into heaven in the company of St. Gregory. According to the same historian he was in every respect the equal of the prophet Elias. It is much to be regretted that his letters have never been published in English. They are to be found embodied in the works of Baronius.

Baronius says of Hildebrand—Pope Gregory VII.—that he was decidedly the most remarkable man that ever wore the tiara. Born of obscure parents—his father was a carpenter—he from his earliest years gave tokens of an indomitable will and of a courage that nothing could shake. He was elected bishop of Rome in 1073, and at once proceeded with unheard of energy to the work of general and universal reformation. His epistles on every conceivable subject from the shaving of priests' faces to the deposition of kings and emperors would fill folio volumes. He found the clergy living in concubinage, and as a remedy for this fearful state of things he endeavored to enforce the law of celibacy upon all who should take orders in the Church of Rome, with what results history has made us only too familiar. Although placed on the calendar of saints by the Roman Catholic Church, no one can peruse the story of his acts while occupying the

position of bishop of Rome without coming to the conclusion that he ought to be catalogued among the most dangerous fanatics the world has ever seen. He, the son of a poor carpenter, did not hesitate to put his foot on the neck of the proud Henry at Canossa, and justified himself for so outrageous an act by the thought that as the visible representative of God upon earth all beings found their natural position under his feet. He died in 1085, and was immediately declared a saint. He died in Valerius, with the famous expression, "I have hated iniquity and loved justice, and therefore I die in exile." His letters are embodied in the works of Baronius.

Questions and Answers in the New York "Sun."

The New York *Sun* is more widely read by Roman Catholics than any other daily paper in the city. It is the organ of Tammany Hall and in a certain sense of the Roman Catholic Church. Hence the importance of the questions and answers that find their way into its columns, of which the following are samples :

1. Is the Roman Catholic Church of to day the same as the primitive Catholic Church? 2. Did Pius V issue a mandate compelling Roman Catholics in England to withdraw from the Church of England? 3. What is the salary of the Pope? F. G.

1. No ; it has changed greatly since the times of the primitive Church. Various doctrines of the Roman Church of to-day were denounced and condemned by the early fathers and Popes. The Third and Fourth Ecumenical Councils, A. D. 431, and A. D. 451, accepted the Nicene Creed

as final, and anathematized those who should change it. Yet it has been changed, added to by Pius IX. in 1854, and by the Vatican Council in 1870, which declared respectively that the immaculate conception of the Virgin and the infallibility of the Pope, speaking *ex-cathedra*, were articles of the Roman Catholic faith.. 2. Yes. By his bull, *Regnans in excelsis*, dated February 26, 1570, Pius V. excommunicated Elizabeth, absolved all her subjects from allegiance to her, forbade her subjects to obey her, and anathematized all who should pay her respect or obedience. 3. Up to 1870 the Papal See possessed estates in the Papal States, but since the annexation of Rome to the kingdom of Italy the only revenue the Pope has comes from the offerings of Roman Catholics in various parts of the world. Collections are taken up each year in all the Roman Catholic churches of this country, and other voluntary contributions are sent to the Pope from time to time. The Pope, therefore, has no salary.

* *

A couple (Catholics) were married by a Justice of the Peace ; they kept house several years, and parted without a divorce. Both have been married again to different parties (Catholics) by a priest, who held that the first marriage was not legal. Have they not committed bigamy? E. N. Y.

Undoubtedly they have. Marriage by a Justice of the Peace is perfectly legal in this State, and the officiating priest made a grave mistake in remarrying them, if your statement be correct. The Church of Rome does not consider the first marriage as valid ; but the law does, and the man and woman are liable for bigamy.

THE HISTORIC DEVELOPMENT OF PAPAL ARROGATIONS

BY MRS. MARY S. ROBINSON.

THE question has been raised repeatedly, By what process did the early Christian Church of Rome decline from its primitive simplicity and purity? What were the influences which produced the transformation of a pure Church into the Papalism of Gregory VII, the curialism of the thirteenth century, the pollution of the Tusculan Popes and of John XXIII; or, briefly, how account for the degeneracy of early Roman Christianity into the baseness, the iniquity, of Papalism; the evolution of the most odious of all systems and institutions under the sun, from the purest, loveliest, most beneficent system ever developed beneath the same sun?

Subjectively, the answer is not far to seek. The human heart, tending ever to moral declension, and the evil one, the personality of depravity, turned the course of human history into a distorted channel at its fountain-head: and to these two powers must be laid all the evil that has been and that is wrought on the face of the earth. But a declension, like a *renaissance*, is traceable in its origin to certain anterior conditions, predispositions and circumstances. The Roman Empire of the Cæsars produced a type of public character marked by the ideas emphasized in the rearing, the compacting of the empire; a military character, forceful, dominant, autocratic, manifested in the later period of decline with haughtiness, arrogance, powerful lusts for aggrandizement; in a word with the spirit and form of tyranny. Aspects of such a character appear in the traditionary biography

of certain of the earlier Popes, and reappear in Victor, who was a Roman bishop, A. D. 190; in Callistus, A. D. 219, who, like certain of the later emperors who were elevated from the army, climbed to the bishopric from a mean estate, and sought to effect his record as a bank defaulter by the sweep of his episcopal vestments: and Stephen (253), who involved himself in a contention with his brethren, the bishops of Africa, on account of his extravagant self-exaltation.

The unseemly contention for ecclesiastical supremacy, traceable as far back as Liberius (352), between the bishops of Rome, and the emperors, and later the patriarchs of Constantinople—both the West and the East being adrift along a plane of hopeless moral declension—this contention being one manifestation of a determined purpose existent through centuries, to exalt the See of Rome at the expense of every other diocese and eparchy of the Church visible; the low condition of the civilized world, pressed between the upper and the nether millstones of barbarian immigration and pagan degeneracy; above all, the worldly ambition of an ever increasingly powerful hierarchy, to rear an impregnable ecclesiastical system—faith and devotion being ever more and more eclipsed by this all-shadowing ambition—these are some of the influences earliest set in motion for the upbuilding of a monstrous institution of error, a series of “the traditions of men” on the foundations of an originally pure system of Christianity. How durable was the impress of the moribund

pagan Rome on mediæval civilization, the later civilization of France, Spain, Italy, Illyria, attest even in the present. The laws, the languages, the literature, the arts, the geographical and personal nomenclature of those countries still bear the impress of imperial and of decadent Rome. In the present, as in all past centuries, Papal epistles, allocutions, bulls, appear in the language and use much of the phraseology of the more ancient Roman periods.

The corrupting and the autocratic element in Western Christianity was borne over from the earlier pagan development, was intrenched and fortified, by the renewed need, apparently, of a dominating force, strong to cope with the heterogeneous, disintegrating social and political elements brought into Western Europe by the barbarian immigrations. If to these causes we add the Italian (Roman) *prestige* in domination, the evolved Italian or Roman character, trained in all the forces and arts of domination—astute, subtle, politic, of a military genius, and forcible even to haughtiness and arrogance, we have in the rough the genesis of Papalism and of its outcome, curialism, the Inquisition, extermination or conquest by crusade. The Popes were the lineal successors of the *Pontifices Maximi*, and were seated on a Cæsarian throne erected on the ruins of the empire. The Roman bishopric felt itself destined to perpetuate the splendor and the sway of the older, extinct Roman imperialism and militarism. "The Roman character interworked into the general system of Western Christianity," writes Dean Milman (*Hist. of Latin Christianity*, II., 114). And concerning the Pa-

pacy as a product of Italy, Luther wrote: "The Italians can make out many things to be real and true which in truth are not so. They have crafty and subtle brains. . . . They are proud and ambitious."

Early in the annals of the bishops of Rome (A. D. 190) we find Victor, the first Roman episcopus—his predecessors were men of the East—a man who assumed the haughty spirit of the Cæsars and demanded the submission of his peers to his dicta; a demand that resulted in an imbroglio between himself and the bishops of Asia Minor. The tyranny thus initiated was resisted by the entire Church outside the See of Rome, through nine centuries (to the reign of Gregory VII., A. D. 1073) and was never without opponents, resolute and organized, even in the periods of its haughtiest assertion.

From the era of Constantine (330) to that of Charles Martel (739), the Christian hierarchy was subject in all things to the Roman Emperor of the East, the head of the undivided church, the universally recognized spiritual ruler of Christendom. All the bishops, including those of Rome, received from him their creed, and were elected and consecrated by his permission. As a rule, the Roman bishops were appointed by his influence, often by his mandate. Their investiture in office could not be effected without his sanction: and sometimes a year or more elapsed between their election and the arrival of this sanction. Like their brethren, the patriarchs of the East, they were frequently summoned to the imperial court to give an account of their theology or their conduct, or were haply rebuked in their own city by a

commissioned general or exarch. But although the former capital of an undivided world-wide empire had ceased to be the seat and center of the civilized world, its remoteness from its rival, the newer capital permitted the continued nourishing and maintenance of the ancient autocratic pride and purpose. Deprived of her imperial crown, Rome exalted the sacerdotal one. Aspiring to the ecclesiastical headship of Christendom, she reasserted in time her religious and political authority over the greater number of the countries which had yielded, in the older period, to her dictators and emperors.

But since this design was incongruous with the republican genius and structure of early Christianity, it was contested at every phase of its manifestation by the extra Roman hierarchy. The bishops of Tuscany, Ravenna, Lombardy, of Gaul, Spain, Carthage and Asia Minor individually or collectively protested against the Papal aggressions upon their authority and were scandalized at the scenes of bloodshed attendant on the Roman Episcopal elections, the bitter protracted rivalries of the candidates who often persisted in their feuds long after the miter had been won by one of the claimants. Tertullian in the third century expresses this general offence at the violence and venality of the clergy of Rome, "that stronghold of shameless lusts;" and Ammianus Marcellinus, in the fourth century, contrasts the pomp, the ambition of the Roman bishops with the abstemiousness, the austere virtues of the provincial prelates.

In the Montanist, the Pelagian, the Eutychnian, and other controversies of

these earlier periods, the Popes were "nowhere." Their incapacity as doctrinaires is in significant contrast with the assumptions of the more self-asserting among them, and with the more arrogant assumptions of their successors. The doctors and doctrinal fathers of the church, Origen, Tertullian, Augustine, Ambrose, Jerome, Chrysostom, Gregory of Nazianzen, must be sought for elsewhere than in Rome, or in the Roman diocese. Throughout the earlier period of the Papacy, "the profound ignorance of the Roman clergy, their incapacity for investigating theological questions was proverbial" writes "Janus." (The Pope and the Council, p. 199).

Papal theologians are rarer than Papal saints, and these latter are but few and far between in the long line of 266 Popes; or 269 if we include 3 anti Popes who bore rule: for the Roman Church as if to flout their assumptions of infallibility and inerrancy, has seen fit to use its canonizing power with gingerly discreteness in respect of them. Inasmuch as Popes require a chaplain to preach to them and to pray for them, and must have masses said after their death for the repose of their souls, the conservative policy in respect of their canonization appears to outsiders to be entirely reasonable. At the same time, why an inerrant, infallible, and pious person should not be a saint, *de facto*, is inexplicable to the common apprehension. No one but a doctrinaire learned in the subtleties of Papist principles can explain why such a one should not be catalogued and calendered among the saints as a matter of course.

"YOUR HERITAGE; OR NEW ENGLAND THREATENED."

BY REV. NEWTON WRAY, KENSICO, N. Y.

THIS is the title of a book that ought to be read and pondered by every loyal citizen of this Republic. It is, as the author, Rev. Calvin E. Amaron, president of the French Protestant College of Springfield, Mass., assures us, "a plea for the evangelization of the French speaking population of this country." This plea is presented with an array of facts and arguments calculated to arouse indifferent Americans, and inflame the zeal of true patriots and Christians who are deeply affected by the dangers which threaten our institutions and the time-serving policy which disregards them.

The book has three parts, with the topics respectively of "The Invading Force," "The Allies and Engines of War of this Force," and "The Conquest of this Force." Under the first of these topics, the author discusses, in seven chapters, among other things, the antecedents, characteristics, numerical strength, probable future growth, and aim and purpose for the future, of the invading force—by which is meant the French Canadian population, already 1,000,000, nearly half of which is in New England, and constantly increasing.

With this vast and growing population, subservient to a politico-religious organization whose mediaeval agencies are employed to prevent assimilation to American ideas and principles and to foster devotion to the aim of Romanizing the States, it is apparent that unless vigorous efforts are made to

evangelize the French Canadians our institutions must suffer serious modification, if not overthrow.

The author declares that when warning optimistic Americans of coming dangers he has been repeatedly told: "There is something in the air which Romanism cannot resist. The French Canadians will fall in with our way of thinking;" and he expresses the hope, "for New England's sake, that the day is not far distant when the people of this land will understand that our foreign populations will not be converted to true Protestant American principles through the lungs, but through the brains and heart." Amen! Let us hope that drowsy Americans will wake up and look at things as they are instead of dreaming like lotus eaters that all is well, insensible to the gravity of their situation.

How can these French immigrants, with the education they are now receiving, become Americans in the true sense of the word? "First they are told that they must preserve their tongue and nationality. To preserve their tongue they must avoid American schools. Moreover, if they wish to be French Canadians they must remain Romanists. When they lose their religion they lose their nationality."

Now, when we remember that the old New England homes are decreasing in many places, and in none are multiplying like French Canadian homes; that it takes several American families to make one French Canadian family; that the French already virtually control some of the large municipalities of New England, and that

* By Rev. Calvin E. Amaron, President of the French Protestant College, Springfield, Mass. One volume, bound in cloth, price \$1.00.

every means is used to establish the state of things described by the above quotation, it does not take a mathematician to show that unless these tendencies are overcome New England, like Canada, will become subject to Rome; legislation will be enacted or prevented according to the wishes of Romish dictators, and our free institutions be at the mercy of those who have no sympathy with them.

"The public school system of Ontario," says our author, "is shattered at Rome's demand. English is banished from many schools of that English Protestant province and the Roman Catholic catechism is taught in schools subsidized by the State." Let those who believe in the *laissez faire* policy weigh well the following statement of a liberal Roman Catholic politician of Montreal to a Protestant in the author's hearing:

"If Canada is in a turmoil to-day, if it is on the eve of bloody scenes; if French and English are at daggers drawn, if the former threaten to break loose from the confederation to establish a separate French nation in Quebec, attribute all this to the weak policy of Protestants. Thirty years ago we tried to show you the paramount importance of a common public school system where our citizens would learn mutual respect and confidence and become acquainted with British institutions. You would not help us when we were trying to solve this problem, you were too cowardly to face the opposition of the clergy, you sacrificed the interest of our common country, and now everything suffers and we are helplessly going to wreck and ruin."

The drift in New England and other

parts of our land is in the same direction. The allies of this force are the Roman hierarchy, the liberal wing of the laity, weak and uninformed Protestants and self-seeking politicians. "The French priests have always been and are to-day the uncompromising foes of our Protestant American civilization." Facts in proof are cited. The liberal wing of the Roman Catholic laity, of whom something better might be expected, pressed by social and business considerations, supports the system their intelligence disowns. That they are governed by self-interest rather than by principle is not to be wondered at while so many American Protestants are sordid and unpatriotic. Instances are given of "two gentlemen in a Massachusetts city who would not remain connected with the French Protestant evangelistic movement, because one had Roman Catholic clients and the other claimed he had lost his election as a member of the legislature because of his connection with the movement. An agent of a large manufacturing corporation promised to give \$100 to the same work, but refused to sign his name. These were all prominent members of Protestant churches." Miserable time-servers, unworthy of the name either of American or Christian! Thus it is the power of Rome grows and moves forward to its destructive ends.

The servility to that power, as seen in preferences given Roman Catholic employees, in the coldness of Protestants towards converts from Romanism and in their subscribing to help build Romish churches and schools, receives vigorous treatment, as also does the attitude of a mercenary, time-serving press and of self-seeking politicians.

That Rome dictates the politics of Canada cannot be denied; and if the masses under her control are not evangelized and set free, that will be the situation of New England; for nothing can be hoped from cowardly Protestants and time-serving politicians.

The engines of warfare employed by the invading force are the Roman Catholic Church, the parochial school ("one of the most powerful agencies to prevent French Canadians from imbibing American ideas"), the French Roman Catholic press, the French National Conventions (which are Romish and aim really to "prevent the assimilation by the French element into the body of mutually sympathetic American citizens"), and the French Naturalization Clubs, which have in view the aggrandisement of the Church of Rome.

Under the head of "The Conquest of this Force" the author discusses "the nature of our warfare" as moral and spiritual, shows that it is *necessary* (averring that "nine tenths of the French Canadians of the New England States are as ignorant of the elementary Gospel truths, as the heathen of the South Sea Islands, because the Bible is kept away from them"), *justifiable*, from facts of history, and *God-imposed*. The methods are missionary work, church work, publication work and educational work. Each of these points is elaborated.

I have read this book with profound interest, and with my conviction intensified that this is one of the gravest problems demanding our attention, and that no work is more important in this country than the evangelization of the masses that come to us with Rome's chains rivetted upon them;

and to those who speciously and lazily plead "they are better off in a Church of their faith than churchless," let the author's reply be urged with emphasis:

"There is another alternative. Give them the truth as taught by Jesus Christ. Instead of enabling the priest to keep them in servitude by furnishing them with money to build churches, give the money to the Home Missionary Societies of the various Protestant churches, that they may be able to prosecute a vigorous missionary work among the French Canadians. They will be the first to thank you for it, and your own country will owe you a debt of gratitude."

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WE HOPE PRESIDENT AMARON'S BOOK will be thoughtfully read and widely circulated. In connection with the review of this great work, "Your Heritage; or New England Threatened," the following will be read with interest: Speaking of the remarkable French Canadian immigration into this country, especially into New England, Professor Egbert C. Smyth, who has studied the matter, says: "We shall soon see a line of parochial schools from Southern Connecticut to our northern borders. Theirs is an organized community opposed to American ideas. They oppose the principle we honor in our forefathers' day—the principle of personal responsibility with the freedom which this requires. They bring no idea which will triumph in New England. But we must act quickly. We must do what we can to maintain civil, social and religious order, ruled by truth alone. We must carry out the injunction of the text, 'He loveth the stranger.' Therefore, 'Love ye the stranger.'"

Roman Catholic Dictation.

The New York *Catholic Review*, December 20, 1891, said: "Catholic organizations in New York, Chicago, Pittsburg, Columbus and other cities have demanded Mr. Ben Butterworth's resignation as secretary of the Executive Committee of Columbian Exposition. There will be no rest for him until he apologizes or resigns. And it would be best for the fair if he would step down and out. The time has gone by when the Catholics of this country could safely be insulted by any man or any party. They are everywhere. They number 12,000,000. In business their trade is worth having. In politics they hold the balance of power, if they choose to act independently and vote together."

Irish Priests in Politics.

In the December *Christian Irishman* there is a very interesting article by Father Connellan on Irish affairs and the priests in politics. He says: "The priests are playing for high stakes, however, and it means for them either despotism or the total loss of their influence. At a single polling booth during the Cork election—that in Blarney lane—thirty priests were congregated about the door for the sole purpose of course of enabling the free and independent illiterate voter to exercise his right to cast a free vote. One is tempted to ask, have such reverend gentlemen no sacred duties to discharge that they can thus descend in crowds into the political mire? The fact is Ireland is becoming a nation of priests, just as Italy was before the revolution; and the Church of Rome is primarily a political machine." Americans should take note.

NEW PUBLICATIONS.

[All works noticed in these columns can be had at this office at Publishers' prices.]

MODERN OBJECTIONS. Antiquated Errors, With Special Reference to the Higher Negative Criticism. By Rev. Mason Gallagher, Presbyterian and Evangelist of the Reformed Episcopal Church.

This Essay, which was read recently before the Presbyterian Association and also the Reformed Episcopal Conference of New York, has been published in a pamphlet of 56 pages, and is sold at the low price of 5 cents a copy, or 100 copies for \$3.00 for general distribution. No more timely publication than this has recently appeared, and no more valuable treatise on this subject can be found than this Essay of Dr. Gallagher's. Rev. Dr. Hoffman, of Philadelphia, says of it: "It is an admirable paper, and if circulated properly cannot fail to do good work for the truth. It is to my mind by all odds the ablest defence of evangelical truth as against the new theology that I have read."

Rev. Robert Russell Booth, D. D., of Rutgers' Riverside Presbyterian Church, New York, in a letter to Dr. Gallagher says: "I have just ordered 50 copies of your admirable pamphlet. It ought to be read by every minister. The point of view taken in reference to Jewish literati contemporary with our Lord is conclusive. Send it out as widely as you can."

THE CONVERTED CATHOLIC, VOL. VIII., for 1891, 384 pp., handsomely bound in cloth, price \$1.25. A book that will be found invaluable in all matters relating to the false pretensions of the Roman Catholic Church. Very useful for reference.

PERSONAL EXPERIENCES.

BY REV. GEO. C. NEEDHAM.

CHAPTER I.

When requested to give a detailed narrative of my religious experiences I at first demurred. I have never indulged in this form of testimony, although I believe it is the proper thing to do at the proper time. David exulted in personal deliverances and rejoiced in divine interpositions. Thus does he advertise God's rich mercy—"Come all ye that fear God and I will declare what He hath done for my soul." When the Lord Jesus cast the demons out of the man as recorded in Luke's Gospel, He said, "Go home and tell thy friends what great things the Lord hath done for thee, and how He hath had mercy upon thee." So there are occasions when personal testimony is suitable, although generally it is best to put the Lord's Word forward and keep back that which most concerns ourselves. Nevertheless, I repeat, there are seasons when it is quite allowable for men and women to declare the great things that God hath done for them. The narration of personal experiences is easily abused; in the wise use of it a blessing is conveyed. On three different occasions the Apostle Paul recited the story of his conversion in addition to the allusions he made to it, and to the grace of the Lord in dealing with him all through his life. So that we are not, I think, going beyond the Scriptures when we "make our boast in the Lord that the humble may hear thereof and be glad."

My childhood days were ordinary, like the days of other children found in respectable Protestant homes in the Southern part of Ireland. I had some religious impressions very early in life. They are now clearly distinct in my memory. I remember when about five years old having a very vivid impression of a decidedly religious nature, which followed me for many years. It was under the following circumstances: My mother had been a very delicate woman. She was frequently on the Lord's day confined to her home, while my father with the older children of the family occupied their pew in the parish church. On this occasion to which I refer I was sitting by her side, before an open fire, the other members of the family except baby Ben were at their church. On their return Sister Mary, the oldest daughter, burst into the room in evident excitement. Her first word of exclamation was something like this: "Oh, mother, we had such a sermon to-day!" And then she broke down violently sobbing. Mother was very anxious to hear something more about the sermon, while I turned my enquiring eyes toward my sister. After the paroxysm of emotion subsided she went on to say that the minister had preached that morning on the coming of the great day of the Lord, and then added: "Mother, if we are not ready for the Day of Judgment what shall we do?" I remember how sweetly mother assured the weeping girl, for evidently her own soul was full of peace. The rest of the conversation passed away from my memory, but my sister's report of the sermon dropped upon my heart, and though I was but five years of age I was never able to quite forget it—"The

Lord is coming! The Judgment Day is coming! What shall we do?" Not that I had any distinct conviction of sin—that is, my conscience had not accused me of any known sins which I had wilfully committed. Not indeed that I had been free from acts of wilfulness and disobedience, but my great fear arose from the impression that my heart was evil; that I was bad within, and therefore not ready. There was a consciousness of unpreparedness for the great Day of Judgment, and I trembled at the thought of the Lord's coming to judge the world in righteousness, because I knew, child as I was, that I was not purified and prepared to meet Him. This ever-present fear made me very unhappy. I became precociously serious; possibly unhealthily morbid. I withdrew from other children when at our play; and had a great many hours of weeping alone. I have no doubt now that if the Gospel of Jesus Christ had been explained to me simply and tenderly as it is preached now to our children I should then have been converted. I would have trusted in the Lord Jesus as a present Saviour from sin. I believe many others have had this same experience. I know not how early in life God's Spirit touches the heart of a child, nor how soon the little ones can place their trust in Jesus and love Him with a sweet and tender love. There are longings in the hearts of children which they do not make known either to father or mother, which they hide within themselves as I did, carrying their little burdens and finding no relief therefrom. And why? Is it not that we are too busy, or too great, and somehow instinctively they know we do not understand them? Herein lay the secret of Jesus. He was successful with little children. They read in His face, they heard in His voice, they felt by His touch that He understood them; and they came to Him easily. Often I now reflect why it was that there was no voice which fitted my heart as a key to a lock, no lips to speak to me in my own language and tell me the simple message, to trust in the Lord Jesus Christ and be at peace with God. There were many to love me, but love is not always keen-sighted when a child is in need of spiritual help. There were ready hands to lift me when I fell, or to feed me when hungry, but at that time the assurance of salvation with the accompanying joy of the Lord, was not a general experience even amongst those who loved the Lord. This is a qualification specially needed in seeking to save a soul from death, *that we ourselves are unquestionably assured of safety and security in Christ*. For if we know not the power of the Gospel which declareth pardon and purity, how can we strongly commend it unto others. If the physician hath not cured us, at best we can speak but passably well of him. But surely those who have fully and freely come as sinners to Jesus can thereafter declare of Him, "Who forgiveth all our iniquities, who healeth all our diseases."

During the past thirty years the way of salvation and the assurance of salvation have been clearly taught and enforced by able teachers of the Word so that young and old under a sense of sin's conviction are taught the way of the Lord more perfectly. In these sketches I hope to consider this way and many incidents circling around it in my experience.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

FOURTH SERIES**LETTER XLIII.**

NEW YORK, January, 1892.

SIR :—At a meeting in Cooper Union, New York, November 22, 1891, when over 2,000 Catholics were present, Father McGlynn replied to the ultimatum offered him through Archbishop Corrigan concerning his restoration to active priesthood. He said : “I was ordained priest by the authority of the heads of the College of the Propaganda, and I was honored by the degree of Doctor of Divinity or Theology. They found me not entirely unqualified to minister at the altar, to preach the doctrines of the Church, and they gave me by the title of Doctor of Divinity a special right even to take the professor's chair and to teach theology. I mention this with a purpose. I am now suspended from my ministry and excommunicated ; but it is no part of the teaching of theology that suspension from the ministry or excommunication from the sacraments of the Church necessarily deprives a man of his acquired knowledge. He may know just as much the day after his suspension or excommunication as the day before. I am not conscious of having suffered any miraculous paralysis either of my memory or of my judgment by anything that has happened to me during the history of this so-called case.

“As a pastor, to which position I was promoted at a very early age, of a church in this city, with the larger field that came to me, I felt all the more the difficulties and the obstacles in the way of the perfect fruitfulness of my ministry. I speedily began to find that there were all sorts of obstacles in the way of preaching the Gospel ; that the policies and politics of churchmen, of church rulers, were such as to estrange, to alienate, to make it morally impossible for our Protestant fellow-countrymen to come and stand upon the same religious platform with us. . . . At a very early day there was great scandal in New York concerning the so-called school question. How did this come about ? Because of the unreasonable notion first taken up by fanatical Catholic journalists and afterward adopted by certain priests and bishops and forced by these fanatics upon pretty nearly the whole Church of the United States, that it was absolutely indispensable for the maintenance of the faith and morals of Catholic children that they should have separate schools under the immediate care and government and ownership and control of the Church, on the plea that the public schools were actually godless and immoral. That was bad enough. It was imposing upon the Catholic population, largely composed of the poorest of the poor, of new comers from Europe, of laborers, mechanics and servants, an enormous pecuniary burden at the very moment that they had to build churches, to support theological seminaries, to do all of the pioneer work of the Church in this country during what might also be called for a large part of the country the first generation of Catholicism.

At that very moment the enormous additional burden began to be laid upon

them of building up a vast system of education. Consequently the priesthood was compelled to neglect its proper work of preaching the Gospel, administering the sacraments and looking after the poor. Bishops neglected a large part of their most urgent duty of fitting priests for their ministry, while devoting themselves and compelling priests to devote themselves to raising money not merely to build churches, frequently too costly, but to build schools, that, after the burden of building, paying for and managing them, in most cases were utterly inadequate and unfit to compete with the public schools, so that the Catholic people were compelled to take upon themselves, those who were least fitted to bear it, an enormous pecuniary burden, and at the very same moment to sacrifice the best interests of their children by depriving them of the superior advantages of the public schools, and by having their education in great measure neglected, under the pretense of education in utterly inadequate parochial schools. And all this in the name of religion, under the pretense that it was absolutely necessary in order to save the souls of those children, and that the parents should certainly be damned if they failed in the sacred duty of sending their children to the parochial schools and saving them from the infidelity, the corruption, the immorality, the nameless horrors of the public schools.

"I could not agree with that view, and so at a very early day I began to be a sort of marked man. I was looked upon with suspicion. That was enough. Very speedily some of those priests who had allowed their fanaticism to force them into this deplorable policy began to complain bitterly that they could not continue to bear this burden of raising money from the people of their parishes for the support of those schools by all sorts of arts, sometimes of questionable propriety or decency, by raffling horses, by selling beer at excursions, by standing at the church doors and almost choking people into purchasing raffle tickets, picnic tickets or ball tickets, all for the glory of God, for the saving of the souls of those children, for the maintaining of the Catholic religion in the only way in which it could be maintained—namely, by sandwiching the teaching of religion and of morals between the teaching of a little English and arithmetic and grammar.

"These priests began to say, 'We can't stand this burden.' I said to one of them, the cleverest of them, and a leader, 'Well, do you want my advice?' 'Yes.' 'Then don't.' 'We cannot bear the burden.' 'Well, then don't.' 'What do you mean?' I cannot support that school of mine in this way.' 'Well, then don't.' 'Oh, but I must.' 'Well, then do.' 'Oh, but I can't.' 'Well, then, I repeat, don't. What are you going to do about it?' 'I'll tell you what we are going to do about it,' he said; 'we have the power, we have the votes, and we shall get our share of the public funds for the support of these schools.' And I said: 'You haven't the power, you haven't the votes, and you shan't get your share;' and further, 'you may have a majority of votes that you can control in certain wards of New York City, and you may by some deal, by some hugger-mugger, by some intrigue, for a time gain some appropriation, but the moment your trick is discovered you shall be denounced from one end of the country to the other. You will bring upon the Catholic Church through-

out the United States a storm of obloquy. You may do a mischief that you may not be able, you or others like you, to repair in a hundred years. You shall be denounced by press and by pulpit and from public platforms for your seeking to rob the public treasury. You will cause a burst of indignation on the part of an outraged public mind everywhere against the wiles of so-called Jesuits. Men away out in the western wilderness who have never met a priest and never seen a Catholic will scarcely think it safe to retire to their virtuous couches in the night for fear that the Jesuits may come in the middle of the night and they may wake up in the morning and find their throats cut from ear to ear by those terrible Jesuits. You are going to do an enormous injury to the Catholic Church throughout the United States.' This priest thought he said a very clever thing when he replied: 'What have I got to do with the Catholic Church in the United States? My mission is to my own school, my own church. That is my business, and I am going to do the best I can to get appropriations for my school.'

'A committee of priests went into an alliance, offensive and defensive, with the Tammany ring of the days of Tweed, of Sweeney, of Connelly and of Oakey Hall. It was agreed that they should do their very best to re-elect Mr. Hall, whose re-election was indispensable to cover up the stealings and to continue the stealings of the Tammany ring. Both parties, like honest men, kept their bargain. Yes; both parties. The Tammany ring (and you know how honest they were) and these good priests both kept their bargain. The opponent of Mayor Hall at the time was a gentleman supposed to be an eminently respectable man, a Civil Justice and a Catholic. But priests who were personal friends of that very Justice would say: 'Oh, no; we must vote for Tammany Hall, because you know that Tammany Hall is going to do the right thing for us.' They actually recommended from the altar, directly or indirectly, on the Sunday before election to vote for the party. One priest made it his business to speak a little about unity of faith, and got in his political advice thus: 'I am in favor of unity and regularity,' said he, 'whether in religion or politics.' That meant, 'Vote the regular Tammany ticket next Tuesday.'

'Another priest recommended the Tammany candidate in his district the Sunday before election as a good man, and as a proof of his almost sanctity he mentioned the fact that he had actually hired a banner frame of a pious society belonging to the church for one of his political processions, and had magnanimously contributed \$100 for the use of it. The banner, I suppose, was the frame usually bearing a picture of Christ or of His mother, or of some saint, and you can imagine the extraordinary transformation, and you would think that that old banner frame must have almost groaned at finding that the picture of Christ or the blessed Virgin Mary or the saint was taken down and put on a shelf, and instead was put on it probably the picture of Boss Tweed. That gained their point. They got an appropriation by trick and by fraud through the Legislature, so worded by the cleverness of Mr. Peter B. Sweeney, who got great praise for his cleverness, that the legislators who voted for it did not have the slightest idea of what it meant, and for one year they enjoyed the bene-

fit of that appropriation of between two and three hundred thousand dollars. The moment this trick was discovered there was an universal denunciation and outcry. There were public meetings and fierce denunciations in press and pulpit against this iniquitous union of Church and State, this alliance between the Catholic Church and the Tammany ring, and the result was substantially what I had been able to predict."

After explaining that the reason for his excommunication was that he advocated the doctrines of the Anti-poverty Society, because of his heterodoxy on the school question and the temporal power of the Roman Catholic Church, and not because of any theological question, Father McGlynn said: "I will teach the doctrine that I have taught, and I am prepared, with God's help, to do without the sacraments. And if the Archbishop or Pope were to stand by me when I was dying and say, 'Retract that false doctrine and receive the holy sacrament,' I should have to say, 'No; if I should do so I would be guilty of an unspeakable crime against the truth and of a monstrous sacrilege.'

"I did not go to Rome when first summoned there, as I denied their right to summon me, and I was excommunicated in July, 1887. Kind clerical friends, including a bishop [Moore, of St. Augustine, Florida] wrote frequently and at great length about my case to Cardinal Simeoni, but the only communication I had with Rome was the following cable dispatch which I sent to Cardinal Simeoni in February, 1888: 'I will not go to Rome. I will not condemn the doctrines I have uttered. I have no case before your tribunal. I have not appealed and I will not appeal to your tribunal, and if kind friends have made intercession for me I revoke and repudiate it.'

"In April, 1890, I received a letter from Archbishop Corrigan, who was then in Jerusalem praying for my submission. To that I replied: 'I can assure you that in all that led to my excommunication I did not sin against my conscience, that I humbly trust I am in the grace of God, and that when a few weeks ago I was very near to death from pneumonia I trusted that I was not wholly unprepared to die, even without any sacraments, and I had no thought that my duty to God demanded that I should make any apologies or retractions, but I rather felt that I should be sinning against God by making them.'

"And now," said Father McGlynn in closing his address, "I predict that in another generation the bitterest opponents of the Catholic Church will be the children and grandchildren of people who are thronging the Church to-day. Good Irishmen who a short time ago would have knocked the Orangeman down for saying 'booh' to the Pope now join with him in saying 'To hell with the Pope.'"

All this is good for the Catholic people, Cardinal, though you may not enjoy as a meditation for the new year.

Yours truly,

JAMES A. O'CONNOR.

BOUND VOLUMES OF THE CONVERTED CATHOLIC.

The bound volume of *THE CONVERTED CATHOLIC* for last year is now ready for delivery to our subscribers who may desire to place it in their own libraries or in the public libraries of their cities or towns. The binding is of the best cloth pattern, and is so handsome and durable, says the book-binder, that it is warranted to last until the Pope of Rome is converted. The price of the bound volume is \$1.25. Those who have given away their copies of the magazine after reading them will be glad to have the bound volume for their own use and for lending to their neighbors, Protestants as well as Roman Catholics, among whom they wish to do some missionary work.

The bound copies of Vol. I. are exhausted long ago, but we have still on hand some copies of Vols. II., III., IV., V., VI., VII. and VIII. The price of each volume separately is \$1.25, but when all are ordered at one time the seven volumes will be sent for \$7.00. These volumes are a storehouse of reliable information on all matters relating to the false claims and historic frauds of the Roman Catholic Church.

For 15 new subscribers the set of seven bound volumes will be sent free to any person who gets up the club.

THE CHRISTIAN IRISHMAN

THE CONVERTED CATHOLIC and *The Christian Irishman* for 1892 will be sent to any address for \$1.30.

For the last two years we have published many articles by Rev. Thomas Connellan, the converted Irish priest, taken from the excellent monthly paper, *The Christian Irishman*, edited

by Rev. Hamilton Magee, D. D., of Dublin, and we hope to publish more from his pen, as Father Connellan will continue to write regularly for that paper. But in order that our readers may have the advantage of reading all the articles in this admirable paper we shall be glad to send it to them every month with *THE CONVERTED CATHOLIC* for the sum of \$1.30 cents a year.

USEFULNESS OF THE CONVERTED CATHOLIC.

In renewing his subscription a friend in a Western State writes, December 3, 1891: "A short time ago I handed a friend, a business man, a copy of *THE CONVERTED CATHOLIC*, and when I met him soon afterwards he said, 'I am very glad you gave me that magazine. My wife and I had determined to send our two daughters to a Roman Catholic convent school, but that magazine changed our minds.'"

We shall devote much space this year to convents, asylums and other Roman Catholic institutions that are supported by Protestants. This subject is one of great importance.

A prominent merchant of New Orleans, Louisiana, writing December 16, 1891, says: "I look upon *THE CONVERTED CATHOLIC* as the most interesting of all the periodicals for which I subscribe."

Several other letters have come to us testifying to the value of the magazine. We hope all our friends will help to extend its circulation.

DOUAY TESTAMENTS.

We have received from Dublin, Ireland, a package of Douay Testaments which we will be glad to send, post paid, to our readers for 25 cents each. Address this office.